Lutheran Herald
DECEMBER 24, 1957

OUR BROTHER IS BORN

Now every Child that dwells on earth,
Stand up, stand up and sing:
The passing night has given birth
Unto the children's King.
Sing sweet as the flute,
Sing clear as the horn,
Sing joy of the Children,
Come Christmas the morn:
Little Christ Jesus
Our brother is born.

Now every star that dwells in sky,
Look down with shining eyes:
The night has dropped in passing by
A Star from Paradise.
Sing sweet as the flute,
Sing clear as the horn,
Sing joy of the Stars,
Come Christmas the morn:
Little Christ Jesus
Our brother is born.

Eleanor Farjéon
From the Oxford Book of Car

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Lutheran Herald

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Anything New About Christmas?

I defy anyone to say something about Christmas that hasn't been said—probably ten times better—by a hundred other people. There just isn't anything new to say about Christmas.

Nor should anyone try. It is the old things we like best when it comes to "the greatest story ever told." I remember the Ladies' Aid which got along beautifully with the use of the language of our land—until their Christmas meeting. Then tattered old hymnbooks in the language of the land whence many of them had come were brought out, and the old Christmas hymns sounded in a half-forgotten tongue. They just couldn't improve on the old—when it came to Christmas.

But is it really old? I think not. The genius of Christmas is that it is eternal, always new. The "evergreen" is a proper symbol, because truly Christmas is "ever green."

The Star is old, yet ever new. It shines there above the Bethlehem field, the Chicago field, the This-and-That field, wherever people have eyes to see. And always it tells the story of people come to worship God's Little Child.

The old Song is likewise old and new. "Glory to God in the highest" may not be sung as tunefully by us as it was by the choir of angels. But it has the same content, because it, too, rises from hearts that have seen the glory of God.

And the old Message is ever new. It is the message of love, of forgiveness, of hope, of peace, of joy—all finding their fulfillment in God's Little Child.

Nothing new about Christmas—it is all as old as God's love for men. But remember, nothing old about Christmas, either, because everything that belongs to it is as fresh and new as continuing love. You can't say anything new about Christmas, true; but whatever you say, it will show that your wonder has not grown old.

O. G. M.

Photo by Donna Ell

A great joy over His coming, a waking sense
of wonder, a lifting happiness over the things
He had brought with Him, the trees, the candles, and the snow...

By O. P. Kretzmann

In Thee tonight

As I remember, the first modern carol we learned hen we were very young was Phillips Brooks' "O ttle Town of Bethlehem." . . . Before that our shrill ices, blended somewhat haphazardly in a quartet hose major characteristic was the rugged individualism the junior members wandering off and up in ad-lib-ng descant, knew only such ancient Christmas hymns "Adeste Fideles" and "In Dulci Jubilo." . . . We ver understood all the words, but by comparing the tin text with the English or the German, we arrived an approximation of the meaning of our song. . . . hen we entered the nineteenth century through ilent Night, Holy Night," life became much simpler. . The alto was easier to carry and the transition to way in a Manger" and "O Little Town of Bethle-m" was accomplished with a sense of joy and relief. . These carols were more in line with the musical ility of a quartet whose total age was about twenty-e years and whose joy over Christmas was always much greater than its artistry. . . . Although I am e now, after all these years, that we did not sing ll, I am also sure that at the Christmas matins, fore the sun had come up over New York, we car-d into the lighted church something that only children bring to the Child—a great joy over His coming, waking sense of wonder, a lifting happiness over the ngs He had brought with Him, the trees, the candles, d the snow. . . .

All this comes back now, and the years of dusk and wn and life and death are as a moment. . . . How ious is this compression of the years which always nes with Christmas. . . . The world is pressed into the le town of Bethlehem, and time shrinks until it fits hand of the Child. . . . Yesterday, today, and tomorrow become the eternal Now because God put on the garments of time and gave us the power to shed them as quickly and quietly in spirit and in heart as He first put them on. . . . We did not know that as we sang—

The hopes and fears of all the years
Are met in Thee tonight.

We knew only that something great had been going on these many years. . . . Something that was like nothing else in the world. . . . A Savior had been born, they told us, and because He had been born, He was now always here as close as the people in church on Christmas morning and even more kind and generous. . . . That was all we knew then, and assuredly we know little more even now. . . . We have learned more words, and we try to put them together so that, set in some order, they may, by the grace of the Child, say what can finally, in time and in eternity, only be sung. . . . Between us and the children in New York three decades ago that is about the only difference, at Christmas time and all the rest of the year. . . .

In Thee tonight! . . . The hopes and fears of the years meet at the moment of death for our fears and the moment of birth for our hopes. . . . Again we have an example, perhaps the greatest before Calvary, of the fact that God has His own way of doing things, strange beyond reason and sense. . . . Truly the manger was a small place for such a large meeting of the intangibles of history. . . . Around a Babe in the straw He bundled the terror of the heathen on dark nights in the forest, the fear of men face to face with the unknown in time or in the heart, the fear of death. . . . These and many more had marched beside us like ghosts for many years. . . . Now they were gone,

because they could not live where God is. . . . And in their places were hopes, new and high and holy, of a world without the terror of death, of a life of forgiveness, of angels singing forever of peace. . . . The little town of Bethlehem saw the silent massing of all the powers of heaven and earth around the manger of a Child. . . . Only God could think of something like that. . . .

In Thee tonight! . . . Once a year the amazing concentration of the world's attention on Bethlehem provides much material for the observer of human nature. . . . Why does a hard, sophisticated age, in time and mood so far removed from running shepherds and little towns and chanting angels, turn, year after year, like a prodigal sick for home, to a Judean village? . . . The answer, I believe, lies in those three words, "sick for home."

A few years ago Alexander Woollcott was discussing the strange power of *The Green Pastures* to move audiences of hardened Broadwayites so deeply that "the fall of each curtain would discover a houseful of playgoers all sheepishly wiping their eyes." . . . Mr. Woollcott added:

"Have you ever heard the song of Joseph and Mary and the cherry trees? It tells of the two walking in the

"To bow the head and bend the knee
as ever when we were children . . ."

summertime countryside. Mary, weary and hungry, asks Joseph to pluck her some cherries. Joseph—in these old moralities he was more often than not a figure of fun—bids her pick the fruit herself if she wants some. But this she cannot do, for she is heavy with child. At that there is heard in the wondering orchard the voice of the unborn Child. 'Cherry trees,' the small voice says, 'my mother is hungry. Cherry trees, bow down that she may eat.' And lo, at that word all the sweet-burdened branches of all the trees bow down to the ground. Well, that is the canticle of Joseph and Mary and the cherry trees. I have heard it sung by a minstrel in the firelight and, as the last note of it hung in the air, found my lashes wet with quick, inexplicable tears. To me that old song and *The Green Pastures* seem to have an element in common. The element is innocence. Perhaps those whom they most readily move to tears are people who, for all we know, are crying in the cold and the dark, weeping for something their world has lost."

That's it. . . . Our lost innocence, and in a higher and deeper sense than Mr. Woollcott imagines. . . . I have often been in the great, crowded churches of New York at midnight on Christmas Eve and have seen i there—the sudden grasping for a lost world, the shar surge of a forgotten hope, the stabbing memory of neglected faith. . . . Our mess of pottage has grow cold now, and our wine of pleasure has turned bitte on our lips. . . . And our tears are all the more rea because we have forgotten that the Child has come t restore forgotten things. . . . That's what John 3:1

"To see the angels come
on kind and silent wings . . ."

means and the angels' song and the *Magnificat* Mary. . . . The trouble is that each year we treat th Child as a visitor and His birth as the coming of momentary guest. . . . We return as quickly as possib to the dark silence and false safety of the sheepfolds earth. . . . We forget that He came to stay for a lon time beyond December 25 as a Brother and a Savior. . Because we have forgotten that, the meaning of H coming is lost in a wave of sentimentality, in buyin and selling, and the lights on our trees and in ou hearts grow dark again and the spirit of Christm dies, and we go back to our mean ways and little fea and living death. . . . No wonder that our momenta joy on Christmas Eve is always close to tears. . . . W look at something that we cannot keep. . . Once year we see it, the lighted, open door of our Fathe house, and we are sick for home. . . . Only because th Child asks us to bow our heads and because we mu bow them if we want to see Him lying in the mang

"To know that in the compassionate
dominion of the Child is the power to
hold the wind and turn the hour."

we prefer to remain outside in the cold and loneline of our dark pride. . . .

This, then, is our task and our joy as the Holy Mi night comes. . . . To bow the head and bend the kn as ever when we were children, to see the angels co on kind and silent wings, to know that in the co passionate dominion of the Child is the power to ho the wind and turn the hour. . . . We knew that ma years ago as only children can know it, and perha on Christmas Eve the voice of the Child, now longer crying in the night, but strong with glory a honor, will remind us: "Except ye become as lit children."

The Fourth Candle: Fulfillment

And we have the prophetic Word
made more sure.
You will do well to pay attention to this
as to a lamp shining in a dark place,
Until the day dawns
and the Morning Star
rises in your hearts.

II Peter 1:19

Photo by Gerald Giving

The fourth candle of Advent is lighted—this one for Fulfillment, Completeness, Satisfaction of all human needs.

The day is about to dawn, the day bright with new hope. And the brightly shining Morning Star heralds and anticipates the dawn.

For is not that exactly the purpose of Advent? It should lead to the very threshold of the sunrise. It should include all the candles whose flickering lights, one by one, lead faltering footsteps toward the dawn. There is Anticipation, because God has promised. There is Yearning, because man scarcely dares to believe. There is Judgment, because only one who knows his accountability to God can in faith lift his eyes and know that his "redemption is drawing near."

And all the time, as one candle is lighted after another, the shadows grow lighter; the distant scene becomes more distinct. In my heart, the candles of increasing faith burn. Above me "the Bright and Morning Star" glitters and twinkles. And over yonder, toward the east, the reddening sky foretells that sunrise is near.

The hour of Fulfillment has come. The Savior is to be born.

Long lay the world in sin and error pining,
Till He appeared, and the soul felt its worth.
A thrill of hope, the weary world rejoices,
For yonder breaks a new and glorious morn.
Fall on your knees,
O hear the angel voices.
O night divine,
O night when Christ was born!
O night, O holy night, O night divine!

Let Advent never usher in Christmas, except that those in whose hearts the Advent candles glow, whose steps are guided by the glitter of the Morning Star, whose eyes have seen "the Sun of righteousness arise, with healing in His wings"—except that they learn again the responsibility of knowing divine Fulfillment.

So many are still in darkness. So many grope and fumble and spend their lives away from the Light. So many unconsciously long for His appearing. "Will not Christ come soon?" And the reflection of the Light that has dawned in the hearts of the saved is the lives they live, the witness they bear, the love they show. Out of the dark comes the almost inaudible sigh of the lost: "Will not Christ come soon?" And the message from the light to the darkness comes from the lips of the one who has seen the Light: "He is coming soon. . . . He is coming soon."

He who testifies to these things says, "Surely I am coming soon."

Amen. Come, Lord Jesus!

—Revelation 22:20

A story by Anna D. Gulick

True Wisdom and the Christmas Program

I guess that does it," said True Wisdom to herself, glancing again over the list in her hand to be sure. "Three scarves for the Wise Men; belts for one, two, three, four Shepherds; the candles, the script, Bible, Hymnbook, cards for the Kindergarten number, attendance prizes, cards for . . . Yes?"

"Good afternoon, Teacher, is it time to go?" Six eager little faces burst into her room.

"Hi, there! My! you're early today! And who's this?"

"Oh, that's my friend, Sincerity. He's in my room at school. I brought him along."

"My that's fine. Glad to have you with us, Sincerity."

"Hnn," Sincerity answered genially.

"And you?" queried True Wisdom, smiling at an unkempt little girl with a very runny nose.

"That's my friend, Purity," piped up Love Child.

"Is that so? Two new friends! Isn't that wonderful. Now you children will have to help me, since you're early. Here, you boys can wrap up those things and we girls will do up the dishes. Then we'll all be ready in no time."

"Teacher, are there really going to be movies? Really?"

"Yes, if the films came from Tokyo."

"And candy?"

"Wait and see. You, Correctness, did you remember your sleeping wrapper for your shepherd costume? I don't see it."

"Aw, I forgot it."

"Well, run home quick and get it, and we'll wait for you at the corner. Now is everybody ready? Whose hat is this?"

"That's mine."

"Now, we'll each carry something—how's that? Who wants to take this for me?"

"Me!"

"No, me!"

True Wisdom smiled at their eagerness. At last all the loads were distributed, the excited youngsters herded out of her tiny room, and they were on their way.

Christmas is really fun for the children, she thought as she climbed the hill to the church. So different from her own childhood, with the war-fears and hunger, without Christ, and always the gnawing question, "What am I living for? What is 'it' all about anyway? Why life? Why me?" And now she knew. How much Christ must love me, she thought, not just to die for me, and save me, but to let me belong to the business of telling my people about Him. "Lord Jesus, thank You," her heart was singing.

She smiled from a full heart at the children bouncing around her. Only little Purity seemed shy and uncertain.

"Is this the first time you have ever been to church?" she asked. Purity wiggled her head in acknowledgement of the question, and accepted gratefully the friendly hand held out to her.

"Say, Teacher! Wait!" It was Correctness, with the bundle he had been sent home after. At every corner the troop of youngsters grew, so there were a good dozen milling around her by the time they reached the church.

"Teacher! Teacher!" Some hundred children were already there, all shouting at once. She was literally mobbed. Somehow she made her way to the door, extricated herself from the crowd, and went in. She hoped that the Sunday school teacher in charge of the playground would be early today. She could see that he would be wanting help, but someone else would have

to do that. There were children to help with costumes, there were the last minute arrangements to be made in the church, and she wanted to have everything set up so there would still be time for the teachers to be quiet before the Lord before the children were let in.

She noted thankfully that the volunteers for rearranging the seats for the children's program had taken care of their job faithfully. This, she knew by experience, was the calm before the storm, and she took advantage of the few moments she had for prayer. Humanly, she had done what she could. The rest she would commit to God in simple trust that out of it all the children would somehow get a glimpse of the deeper meaning of the Day they were so eager to celebrate.

"Teacher, Teacher Suzuki says we can come in now and put on our costumes."

"Yes, you can go over there and Teacher Kato will help you."

"Teacher, where's my sash?"

"Teacher, I need a pin!"

"Teacher, the lights on the tree won't work!"

"Teacher, the Missionary said to tell you the films from Tokyo didn't come!" That meant they would have to run the black and white English film without the sound-track, and she would have to narrate it, in addition to all the rest she had to do. No time to think about that now. She would have to trust God for that too.

At four o'clock she checked with the other teachers, and they let the children in, some two hundred and fifty of them, carrying some two hundred and fifty ecstatically waving candles. "Oh Come, All Ye Faithful!" She breathed a thankful prayer when the last candle was blown out with no mishap, and another when the Kindergarten got through their parts almost without forgetting a line. One shepherd failed to turn up for the play, and the hastily drafted substitute *would* clown a bit, but they got through pretty well, on the whole, with True Wisdom reading the missing part from the wings.

It was too bad about the films, and True Wisdom felt in her heart she should have been able to do better with the narration than she did, but there wasn't much time to brood over that. Her anxiety as to whether they had prepared enough bags of goodies, and whether they had stamped Japanese Bible verses on enough of the used Christmas cards from America was not really laid to rest till the last child had gone home. There were still three bags of goodies, and one Christmas card left.

"Teacher?"

"Why Purity, is that you? How did you like it?"

"Teacher, what's that?"

"That's a picture of Jesus. Would you like it?"

For answer, Purity grasped it eagerly.

"What's that for?"

"That's a cross. When we see that, we always think of Jesus. It means that Jesus loves Purity very, very much. Shall I teach you a song about it?"

"Yes, please."

"Jesus loves me, this I know,
For the Bible tells me so;
Little ones to Him belong;
They are weak, but He is strong."

"Does He really love me?"

"Yes, Purity, He really does."

"Oh," . . . "Teacher, I like it here. This is a good place."

"Is it? I'm glad you like it. You must come again every Sunday. Now shall we go home together?"

True Wisdom stuffed one of the left-over bags of goodies in each threadbare pocket of the little girl's coat, and they went out together. The Christmas card with the pretty picture of Jesus who loved her was a treasure to be grasped with both hands, so True Wisdom made no attempt to take either of the cold, blue hands in one of her own warm ones.

"Good night, Purity," said True Wisdom, when they got to the broken house that Purity called home. "You be sure to come back now. And come to visit me, won't you?"

"Good night, Teacher."

It wasn't until she reached her own door that True Wisdom realized that she was very, very tired. But she was not the only tired one that night whose last grateful thought before dropping off to sleep was, "Yes, Jesus loves me."

Photo by Paul Arnold

The Way

Which way, which way to Bethlehem?
The ancient Magi said,
For we have seen a wondrous star
And by its light were led.

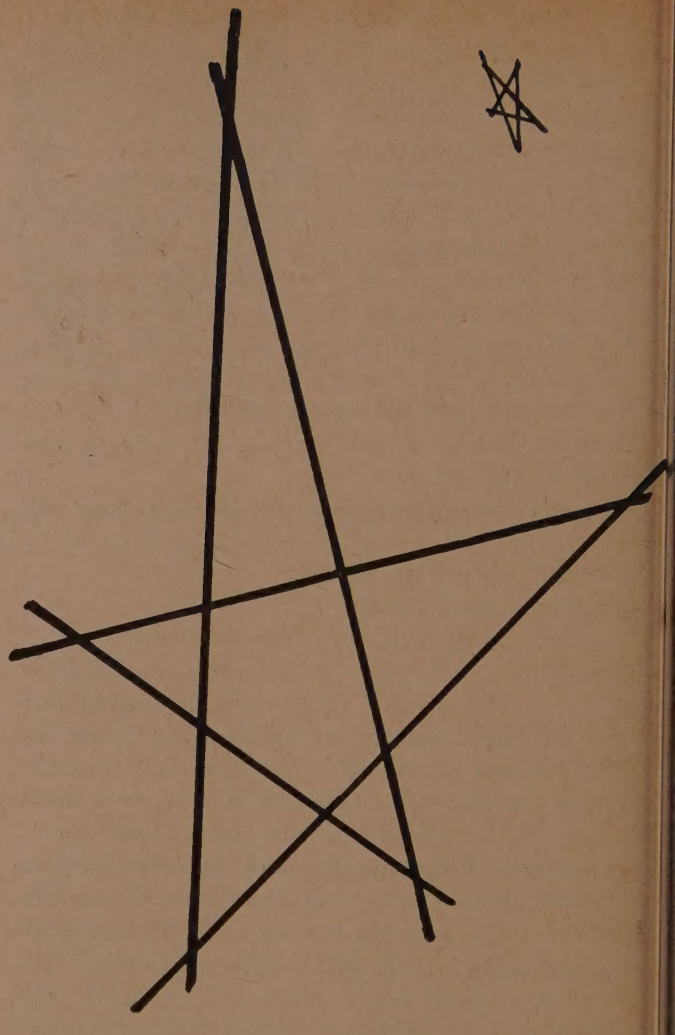
"Which way, which way to Bethlehem?"
Ask anxious men today,
"We hear no singing heavenly host,
No star leads us the way.

"We hear the cities' din and jar,
We see the jostling throngs,
We see no wondrous guiding star,
Hear no celestial songs.

"The nations' wars and strifes resound,
Oppressed men beg release,
But oh, no glory shines around
A cradled, earth-born peace."

Spirit of love, this Holy Day,
Grant to world-weary men
That they may seek and find the way
To Bethlehem again!

MAUDE LUDINGTON CAIN



Christmas Eve

In mackinaw and overalls he stands
Upon the splintered threshold of the barn, his hands
Weighted by pails of frothy milk, and pauses
To glance once more into the dim and pungent space
Where cattle gently stir, then turns his face
Up to the winter sky, and sees the Star.

Burdened, she elbows her way, as airbrakes shush
The crowded bus to a halt, and steps into the mush
Once snow, churned black by hurrying feet. The signal
Turning red has dammed the stream upon the curb,
Caught, she watches gaudy signs disturb
The evening sky, and then beyond them sees the Star.

NAIDA KNATVOLD

From a Very Small Child

I want to give something to Jesus, you see
Because it's His Birthday—and Jesus loves *me!*
Now, let me think—
I'll give Him a cloud so soft and so white
Or maybe a star to twinkle at night.
I'll give Him a leaf, bright yellow or red
No,—I think that I'll send Him some sunshine
instead!
These pretty pink flowers I'm sure He would like
Or maybe my kitty
My teddy
Or bike!
This pine cone I'll give Him, all covered with
snow
If Jesus will plant it I think it might grow.
Should I give Him this stone so smooth and so
round?
Or this fluffy white feather—(it's one that I
found)
These shiny wet shells, the sand and the sea
I'll send up to heaven, for Jesus, from me!
Should I send this butterfly high in the sky
For my Friend to see as it flip-flutters by?
I'll whisper a prayer—for blessings I'll thank
And give Him the coins from my little-pig
bank.
I'll send Him a smile; I'll sing Him a song
I'll make Jesus happy all the day long.
But Mommy says—
"The *best* is for Jesus in heaven above—"
So, I'll give Him my heart—I'll give Him my
love!

EDITH BERVEN ECKBLAD

Luoma Photo

And the Word Became Flesh

Edna Hong

Five words about the nativity of the living God—
Five words about the Word which impregnated a virgin and became flesh—
Five words about the Word which spoke to all men as it had spoken from the beginning but now willed to speak in language as simple as a baby's first cry in a stable—
Five words about the Word which eternally addresses itself to all men, which eternally seeks to conceive and bring new birth, which eternally seeks the yearning ground of the soul, the fertile womb of man's longing to be born again.
Five words about the Word which desires children for Himself.

Five words about the Word are worded and reworded and spun into millions of words, an inundation of words—
Five words about the Word beget a teeming multitude of words, a prodigious progeny of words—
Five words beget and beget and beget until their offspring cannot be counted—
Statistics cannot begin to count this bastard breed.
Statistics count those who hear the continuing flow of words.
Statistics grow big with the estimate of them, grow heavy with the round numbers of them—

the hearers—
the hearers of the words begotten from the five words about the Word which conceived in the womb of a virgin and became flesh.

Absurd miscreation!
Fertility in the filing cabinets—
Reproduction in the card indexes!

Are the five words tired?
Are the five words impotent, worn out, like tea leaves used and reused for the hundredth time? Like coffee grounds percolated for two thousand years? Like seeds that yield no tender green shoots? Like grapes that ferment no wine?

Are the five words dead?
Shall we relegate them to history, strip them of mystery, bury them in vain repetitions?
Shall we sing a funeral dirge over the corpses of the five words about the Word which was made flesh?

Or shall we summon into the epiphany light of the Spirit her who was plighted to the Word from the beginning?
Behold her—the virgin Soul!

Created for longing, desire, swelling-life, new birth—
A withered pear on bare winter branches.
Created for conversation with the eternal, incarnate Word.
Tongue-tied, mute, unable even to cry out her anguish
Created to sing a Song of Solomon
A wilderness of howling silence.
Created for eternal spring—
Embracing a glacier.
Created to receive Him—
He comes unto his own, and his own receives him not.

O Holy Spirit, Creator Dove!
Hear the despairing cry of the barren ones when they discover their barrenness!
O Divine Light, flood their souls with the vision of Him, Redeemer Christ, whose presence they need more than the body needs bread and water.
O Breath of God, whisper to them their soul's true vocation that they may long for and hear the Word in the words, that they may receive the Word that was made flesh—
Incarnate Word, living God, very God of very God!

Nativity Scene

By Doris Bordine

The life-size nativity scene on the lawn of Zion Lutheran Church, in North Minneapolis is a beautiful reminder to the whole city of the birth of Christ.

In fact the project is so strikingly realistic that it has been a problem for Minneapolis police to keep the traffic moving on the busy corner where the church is located. Most people, however, stop their cars and get out to look more closely.

Mary, Joseph, and the infant Jesus share a rustic shed with a cow and a mule. Outside, standing in awe at the tidings brought by the angel, are four shepherds and their flock of twenty sheep. Behind them is a 25-foot mural of the town of Bethlehem. Three gift-bearing Wisemen make ready their

Little Dane Johnson leans on a camel's leg as he watches his mother, Mrs. Harold Johnson, paint the face of one of the Christmas scene characters. Holding the painter's palette is Mrs. Paul Paulson.

Dressing the bigger-than-life-size figures was a job for many of the women of the parish. Fitting part of the costume on one of the Wisemen are Mrs. Paul Toft, left, and Mrs. Sidney Sivertson.

Donald Haight, Minneapolis fireman with his wife was the inspiration behi Zion Christmas scene, holds up the

camels for the trip to see the Savior. One of the Wisemen carries an incense burner filled with a liquid that smokes as it makes contact with air.

Passersby not only see the Christmas story portrayed before them, but they also hear the story from a tape recording that plays continuously, day and night. The story is read from the Scriptures by the pastor of the church, the Rev. H. M. Knudsvig, and is sung by Zion's four choirs including more than 200 voices.

The project, which has gained nation-wide attention, was started and directed by two members of Zion, Donald Haight, a city fireman, and his artistic wife. For more than a year congregation members have pitched in with enthusiasm to make the nativity scene as complete and authentic as possible.

Months of planning, study and work are represented in the display. And the last two months have seen feverish activity in the church basement as the parts of the scene took shape.

Most of the materials and all of the labor has bee donated by the members of the church. Many problen loomed from time to time, but they have been met a conquered.

One tough break came when workers went to pick seven damaged manikins, donated to the church. Th were gone. They had been given to others who had quested them. New ones would cost several hundr dollars. So it was decided to build their own.

Using their imagination and the advice from dow town window decorators, church workers made t bodies. Soon the figures built of wire, 2 x 4's, chicke wire, and shredded paper stuffed into old clothes, we ready for fitting.

They wanted to dress the manikins as authentica as possible. To do this the group asked a local authori on the Holy Land to talk to them and to show movi taken there. Using this information, they designed an sewed corduroy and denim costumes for all the cha acters.

(Continued on page 122

Men of Zion Church spent several evenings building the slab lumber shed which houses the manger scene. Sidney Sivertson, left, pounds nails as Elmer Jorgenson on top of the building steadies the lumber.

Mrs. Donald Haight and the Rev. Manford Knudsvig study the position of the doll in the manger. The Bethlehem scene behind them was painted by a Minneapolis artist and was a gift to the church.

David Elmquist, left, and Kenneth Johnson study one of the flock of sheep built by the young people of the church. Two of the congregation's three Luther Leagues were involved in the papier-mache project.

While their parents were busy working on the scenery, Timothy and Thomas Johnson inspected the animals and uncompleted figures in the church storeroom.

They bought professionally-made heads and made them up with beards and paints. But the characters still lacked hands. These would cost more than the heads if purchased, so they experimented and fashioned the hands of stuffed and painted gloves.

Luther Leaguers worked on the flock of sheep. Using three professionally made lambs as models, they molded 17 more.

Zion men spent a day in northern Minnesota cutting blue spruce trees for the backdrop. Others built the rustic stable and fence enclosing the scene.

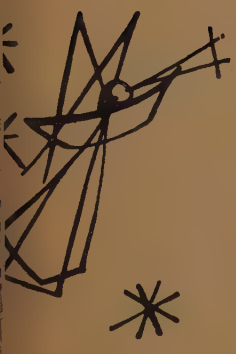
Zion's nativity scene has been a testimony to the city, but more than that it has been a thrilling experience for the congregation, as the pastor and members testify.

More than 150 people have worked on this project and have been drawn closer together in their understanding of each other as well as their church and their Lord. As the pastor states it, "From the very inception of the idea there has been a genuine passion to capture the true radiance of Christmas. This has been done not only in the scene but also in the spirit with which the work has been accomplished."

Excitement mounted in the congregation and community as the evening of December 7 drew near—the night of the official lighting. Newspapers, magazines, and corporations of various interests were on hand that night and the days that have followed to take pictures of this unusual nativity scene.

Zion members plan to keep parts of the scene from year to year and rearrange them each Christmas season. Only one problem has not been solved—storage. Anyone want a camel for the summer?

The strange looking object on the floor is the "burst of glory" that eventually went behind the angels in the Christmas scene. Mr. and Mrs. Harold Johnson, who spent many evenings on the project, are shown painting the scenery with white paint and sprinkling it with stardust.



Christmas is a time of singing

Laurence N. Field

here is something special and appealing about the ristmas section of any hymnbook, whether the book otherwise stiff and heavy, humble and unimportant, even unworthy by the standards of the experts. Here in, as in so many other ways at Christmas time, the bby hands of the little Christ Child draw us to Him h special charm, and we become simple and childlike in, in faith and adoration. Almost invariably, hymns i tunes of the Nativity have a folksy, personal, and der touch all their own. No wonder Christmas is a e of singing. Some of the songs, indeed, we repeat often that we are downright weary of them by the e Christmas is over. But next year they are as fresh l beautiful as ever.

Of late a tremendous wealth of Christmas hymns and ols has been uncovered from the treasure trove of the t, particularly the folk lore of almost every nation. e new hymnbook has culled generously from these rces. There will be more than thirty Christmas hymns l carols, not counting such "near-Christmas" songs are connected with Advent, the Circumcision and me of Jesus, and the like. We are grateful to Lutheran Herald for permission to present a few samplings.

Silent Night, Holy Night

t would be difficult to find a Christmas hymn more ed and sung, and even over-sung, than Joseph Mohr's ent Night, Holy Night," set to Franz Gruber's ple little melody. For a long time its true origin and asion were hidden in obscurity, while much legend grew up around it, as is the case with many a hymn.

The melody has been variously ascribed, including both Franz Joseph Haydn and his brother Michael. And the text has been given fabulous and impossible stories. Hunton, for instance, in his "Favorite Hymns" gives it a highly colored send-off, stating that Joseph Mohr wrote it under great emotional strain, inspired by his sleeping children on Christmas Eve, shortly after the death of their mother. The story is punctured by the fact that Mohr was a Roman Catholic priest. It is an illustration of the fact that a good hymn deserves a good story, and if there is none at hand, the temptation is strong to manufacture one.

In our day much fine scholarship and research have gone into the tracing of this hymn. Indeed, a whole book has been written about it. The correct story seems to be somewhat as follows: The text was written on Christmas Eve in the year 1818, by Joseph Mohr, assistant priest at St. Nicholas Church in Oberndorf, upper Austria. He then asked the acting organist of the parish, Franz Gruber, to write the music for it. Since the Church organ was out of repair, Gruber came back with this two-voice melody, with guitar accompaniment. (The reader will note how naturally the melody lends itself to the guitar.) The organ repair man first heard it sung, liked it very much, and helped spread it wherever he went, throughout the Tyrol. But it did not see publication until 22 years later. Since then the whole world has taken it to its heart. It is a marvel of simplicity, tender charm, and agelessness.

Angels We Have Heard on High

Angels we have heard on high,
Singing sweetly through the night,
And the mountains in reply,
Echoing their brave delight.
Gloria in excelsis Deo.

Shepherds, why this jubilee?
Why these songs of happy cheer?
What great brightness did you see?
What glad tidings did you hear?
Gloria in excelsis Deo.

This little conversational carol, with its curious text (note for instance the fourth line of the first stanza above), has not heretofore appeared in any of our major American Lutheran hymnbooks. Not much is known about its origin, except that it is French from the latter period of folk song. The original had eight stanzas, of which the committee chose four, as in the Episcopal hymnbook. The melody, called "Gloria," is also French traditional. The refrain is taken from the angels' song in Luke 2:14, and is sung in Latin. Books of carols and Hi Fi Christmas choir recordings have endeared this carol to all of us, as have radio and TV.

From Heaven Above to Earth I Come

Another delightful conversational-type hymn is the above, from the hand of Martin Luther himself. This "Good News" carol was born on Christmas Eve, probably in 1534. The Luther home was a very happy place at Christmas time. With his family around him, and his hospitable doors flung wide to relatives and students and other friends, Luther would himself plan the entertainment for the occasion. This hymn is an illustration.

Lambert, in his *Luther Hymns* pretty well authenticates the old story that Luther himself made up the hymn while rocking the cradle of his little son Paul, at the request of his wife Katy, so that she could finish her Christmas Eve chores. It is touching to think of the great reformer sitting with his foot on the treadle of his infant son's crib, with his Bible in his hand and his mind on a sermon. After a while, he got up, laid aside the Book, picked up his lute and tuned it, and began to sing quietly. Out of it came this hymn in 15 stanzas.

The Luther family loved it and made use of it every year. They would have some student house-guest come in, dressed as an angel, and sing the first part. Then the rest of the gathering would chime in with the rest. The hymn is frequently still rendered in this manner at Christmas tree festivals and the like.

The melody used will be the one we are all used to, namely "Von Himmel Hoch." It, too, has been ascribed to Luther, but without proof. The Luther family did not use this melody. Bach made use of it in his "Christmas Oratorio." F. Melius Christiansen has set it beau fully for choirs, and to hear it sung by one of college choirs, with all the zest and shading, and last echoing cadence of Dr. Christiansen's arrangeme is something one never forgets.

I Am So Glad on Christmas Eve

(Jeg er saa glad hver Julekveld)

This hymn comes to the new hymnbook from N way's "Reviderede Landstad's Salmebok," by way our own ELC *Concordia* Hymnal. Hitherto it has b used in no other major American Lutheran hymnbo The translation is an adaptation of that by Prof. P. Sveegen, for a long time a teacher at Augsburg Coll in Minneapolis. The melody has been given the na "Christmas Eve." Its composer is unknown.

In the Bleak Midwinter

By Christina Rossetti, 1834-94. In the enthusiasm singing, as in oratory and poetry, a considerable amou of license is permitted. This has certainly been made of in this hymn. In her vivid way Miss Rossetti pictured the Christmas scene, not in terms of the m climate of Palestine, but of some harsh, cold Engl countryside.

In the bleak midwinter,
Frosty winds make moan,
Earth stood hard as iron,
Water like a stone;
Snow had fallen, snow on snow,
Snow on snow,
In the bleak midwinter,
Long ago.

There are those who argue that it is mis-leading a therefore wrong to create a Bethlehem scene as unti to latitude and climate as this. Perhaps so. But it d not need to be interpreted so literally.

The writer, Christina Georgina Rossetti (1830-189 was the sister of the famous poet-painter Dante Gabr Rossetti, and was one of England's most graceful a gifted poetesses. She was a devout member of Anglican Church, and much of her poetry is religio The melody is by the great English composer, Gusta Holst (1874-1934). It is called "Cranham," doubtl after the locality where he was born. He composed in 1906 for this poem, and it seems to be the only mu cal setting that the text has ever had.

These and many other Christmas songs and car both new and old, will grace the new hymnbook. Tru it will belong to all of us, children and grown-u Shemites, Hamites, and Japhethites the world over. A at its center will be Christ the Savior!

Editorial...

ıe ee Church ɔtes No

is now definitely known that the Lutheran Free urch has decided against re-entering the union nego- tions with the American Lutheran Church, The Evan- ical Lutheran Church, and the United Evangelical theran Church. It was possible for us to get a bare announcement of that fact into last week's paper. There was not, however, any op- portunity for comment. There are a few things that we would like to say, both our own people and also to our friends of the Lu- ran Free Church.

We would be less than honest if we attempted to con- l our deep disappointment at the outcome of the erendum. We have never made any secret of the fact t one of the most engaging things to us about the thcoming union was the hope that it would heal a ach which has already existed too long. When one rs in mind that the overwhelming majority of the ngregations of the Lutheran Free Church are con- trated in Minnesota and North Dakota, where The angelical Lutheran Church also has its greatest ength, it will be seen that a union involving both C and LFC would have been exceedingly beneficial all parties concerned. There are also our common ritual ties, which are very strong.

Furthermore, we have always believed that the Lu- ran Free Church would contribute tremendously to union. On our office bulletin board, where our eyes ht upon it half a dozen times a day, hangs a copy of so-called "Fundamental Principles of the Lutheran e Church." We do not know how often we have d and studied those principles during the years of the ion negotiations. While we cannot say that we con- er every one of them "fundamental," we do believe t the emphasis of the Lutheran Free Church on the onomy and sovereignty of the congregation is a prin- le which must never be lost sight of.

owever, there is no use repining! The Lutheran e Church came to its decision in an open and honest nner, and the rest of us simply accept that decision what it is—the voice of a democratic Church speak- through a democratic process.

o the folks in the Lutheran Free Church, and par- ılarly to those with whom we have negotiated over years, we would like to say a most heartfelt and rm "thank you." We think back to the years when blueprint for the new Church was being written. We remember the close associations day after day, liter- ally weeks on end, with men like Dr. T. O. Burntvedt, Dr. B. M. Christensen, and Dr. John Stensvaag. It is no exaggeration to state that no one did more heroic work in laying the foundations upon which The American Lutheran Church will be built than did those men.

We remember with thanksgiving to God other associ- ations over these years—with Lutheran Free Church pastors and laymen in all parts of the country; with members of various committees and sub-committees.

We would also like to say to our Lutheran Free Church friends that the contributions they have made in a specific manner in helping build the structure of the new Church cannot be overestimated. We recall so well a conversation with a leader of one of the other uniting bodies. He concluded some observations about the Lutheran Free Church by saying something like this: "Isn't it remarkable how a small group like that has been able to influence all of us so much?" He meant it as a compliment, and we hope that the folks in the Lutheran Free Church will take it as such when we here and now add our heartfelt "Amen" to that statement.

One final word: We will continue to hope and pray that the time is coming—soon, perhaps—when you will join with us. We know that we speak for all those who will be entering the new Church when we say that the door will continue to be wide open.

In the meanwhile, we are sure that there will be con- tinued close relations between the Lutheran Free Church on the one hand and the negotiating Churches on the other. The associations of the past years can not be broken by a decision which was arrived at in good conscience by beloved brothers.

To sum the whole thing up, much as we regret the decision of the Lutheran Free Church, we want to em- phasize that to us it simply means that the two church bodies will travel parallel roads until, in God's good time, those roads converge. Please note: "parallel." Not "divergent," but "parallel." Our associations will become increasingly close.

So we are back to three Churches uniting! Well, that is the way we started out back there in 1949. We wish it could have been the five which participated for a little while. We wish that it could have been the four which negotiated for a longer period of time. Since it could not be either five or four, we thank God for the three, and look forward with courage and enthusiasm to the birth of The American Lutheran Church.

For the Family Altar

J. R. Hester

Toward the Sunday After New Year — **Herod and the Wisem**

The Epistle: Romans 3:19-22 • The Gospel: Matthew 2:19-23

Monday, December 30
HEROD WAS TROUBLED

Read Matthew 2:1-2

When Herod the king heard this, he was troubled, and all Jerusalem with him.

The word "troubled" seems to be used in two different senses here. The troubled city and the troubled king were undergoing two different reactions. Jerusalem, you might say, was excited about the news of that child born in Bethlehem. And when word got around that some wise men from the East had come to look into this birth, it made them more curious than ever.

But with Herod it was different. He was disturbed. The reference to a new king being born was a threat to his position, which he did not intend to give up. The word "king" meant only one thing to him. He had no idea that there could be a king of any other sort of kingdom than an earthly one.

Many people are bothered by the fact of Christ. It disturbs them. It is a threat to "things as they are." Christ has come to upset present, wrong conditions. Only when He has changed wrong things can anything be right.

+ + +

Tuesday, December 31
HEROD WAS "INTERESTED"

Read Matthew 2:7-8

"Go and search diligently for the child, and when you have found him bring me word, that I too may come and worship him."

So spoke the liar, the king who was afraid of his throne, who was full of evil thoughts and desires and selfishness, and would stop at nothing to keep on his own head whatever kind of a crown he was wearing. With his lips he said, "that I too may come and worship him," but in his heart he was saying, "that I can make arrangements to get rid of him."

This sort of deceit is practiced every time a nation signs a pact without intending to keep it. It is being practiced every time a person makes a promise to someone just to satisfy him, even though there is no intention to keep it.

And this is the sort of deceit we are guilty of when we pretend we are interested in Christianity and its practices, and go through the forms because it seems to be the thing to do. But this is deceit and cannot have the blessing of God. To be genuine and true is what we want.

+ + +

Wednesday, January 1
HEROD MEANT HARM

Read Matthew 2:13

"For Herod is about to search for child, to destroy him."

How busy heaven was getting word people to be on the watch-out for Her Sure, he had appeared very interested the new King. He had announced that wanted to worship Him. But heaven kn differently. Through a dream the W men were told not to go back to Her Don't give him the information he wa And to Joseph also, in a dream, came instructions, "Rise, take up the child his mother, and flee to Egypt." Get of his domain; go where he can't re the child. It isn't safe until Herod is de He means nothing but harm.

There are many things that are as de ly to Christian faith as Herod was to new-born King. The sins of the flesh the vanities of the heart can kill the fa we have. The warnings of the Word God speak out clearly: be on gua

When danger is pointed out, we wise to be obedient and follow the road of life in the company of Christ.

+ + +

Thursday, January 2
THEY WERE SEARCHING

Read Matthew 2:1-2

Wise men from the East came to Jerusalem, saying, "Where is he who has been born king of the Jews?"

There are many things we do not know about these Wisemen who came from the East. We cannot say how many there were, how old or how young, what their names might have been, what part of the East they came from, nor how they may have heard about the birth of Christ. Nor do we have any way of knowing how they associated the star they had seen with the birth of the Savior.

But we do know they were searchers. Perhaps that's why they are called Wisemen. And we know that they were willing to go to great lengths to look into this thing that had aroused their interest. There seems to be a certain intentness on their part. You gather they will keep on until they find what they are looking for. They are in earnest in their quest.

God has made a promise that those who really search for Him will never be disappointed. They will find Him.

+ + +

Friday, January 3
THEY WERE LED

Read Matthew 2:9

And lo, the star which they had seen in the East went before them, till it came to rest over the place where the child was.

If you are like a little child you can believe in that star of the Christmas story without any trouble. And even if you want more "substantial" evidence than the statement of the Scriptures, you can read pages and pages that have been written about it, showing that there was a strange phenomenon in the skies at that time.

But the point is, the Wisemen were led, and they followed that leading. The star came to rest "over the place where the child was."

God always leads searching people. He has several ways of doing it. Sometimes he uses the example of other Christians; always He uses Christian parents in His leading of children. Sometimes He makes use of a person's inquisitive nature to look into things. These are "stars" that can bring you "where the child is."

If you are searching, follow the lead of Him who knows, and He will not fail you.

+ + +

Saturday, January 4
THEY WORSHIPPED

Read Matthew 2:11

And they fell down and worship him. Then, opening their treasures, t offered him gifts, gold and frankinc and myrrh.

Now you understand what was back this long search on the part of the W men. They were looking for Some worthy of worship. And having fou Him they proceeded to do so. You n that they did not start an argument as who this child might be, nor did they into a scholarly discussion. They did only thing you can do in the presence the King. They worshipped.

You also notice that they did t things in their worship: they bow down, and they brought an offering. S cere worship has these elements in i ways. We bow our hearts and we br the offering of a sincere spirit as well the offering of our means.

These Wisemen must have gone aw from this experience highly blest. L people always do when they have been the presence of God.

ee Church Rejects Union By 17 Votes

As reported in a late bulletin in week's HERALD, the Lutheran Free urch again has decided to stay out merger negotiations which will re- t in 1961 in The American Luther- Church.

For the second time, congregations the 75,000-member Church have ed against the LFC's participation in union discussions now nearing frui- n between the Evangelical, American l United Evangelical Lutheran urches.

A referendum conducted in October November fell 17 votes short of the mber needed to approve the Free urch's re-entry into the negotiations. n a similar poll two years ago, the rger proposals were defeated by 35 es and the LFC withdrew from the nt Union Committee representing uniting Churches.

The referendum differed in two ma- aspects. In the first, a three-fourths ority was required for approval and n congregation had only one vote. he second, only two-thirds majority necessary for approval and the of a congregation determined its ng power.

igures showed that 342 of the LFC's congregations—better than 98 per —cast 1,156 valid ballots. They ged from one vote for those with members or less to ten votes for e with 1,000 members or more.

f the total, 754 votes or 65.22 per favored the Free Church's return he union deliberations. This was it two per cent less than the two- ds majority of 771 votes needed for age of the resolutions on the merger stion. Recorded in opposition were votes or 34.78 per cent.

the 1955 poll, with 327 congrega- s reporting valid ballots, 210 or per cent approved the union pro- ls, but this was 11 per cent below three-fourths majority of 245 votes needed. Opposition was expressed by 117 congregations or 36 per cent, while nearly 30 congregations did not cast ballots.

Supporters of union in the LFC, who include its top leaders, were keenly disappointed by the results of the balloting. Actions taken on the issue at the annual conference of the Free Church last June had buoyed their hope that it would become a part of the new church body of more than two million members.

At that time, the LFC went on record in favor of reopening union negotiations with the ELC, ALC and UELC, authorized a referendum in its congregations, and broadened rules for conducting the poll in order to insure more equitable voting.

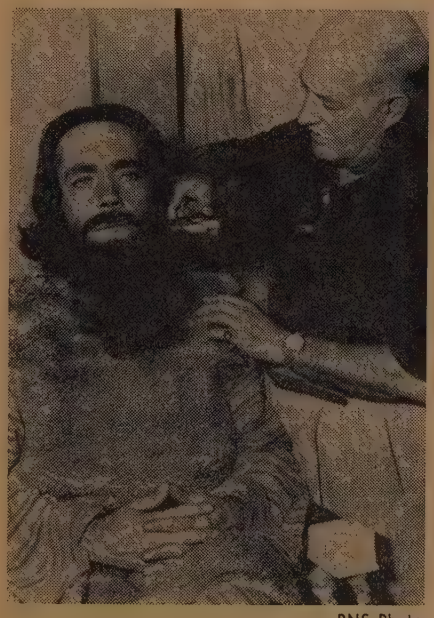
The victory of anti-merger forces, representing a militant minority in the Free Church, was attributed by observers to their evident success in arousing opposition to the World Council of Churches, in which the new Church will seek membership and in which the three uniting Churches are already members.

Opponents also emphasized the danger of strong centralization in the proposed new Church which, they said, would deprive congregations of the freedom regarded as one of the many priceless heritages of the LFC.

The present three-way merger was launched in the closing months of 1949 and was expanded early in 1951 to include the Augustana Lutheran Church and the Lutheran Free Church.

Augustana withdrew late in 1952 because it was "unwilling to continue in unity discussions which are not open to all Lutheran general bodies and which do not include the consideration of the subject of ecumenical relations. Augustana is now engaged in merger negotiations with the United Lutheran Church in America, Suomi Synod, and American Evangelical Lutheran Church.

The LFC continued in the ELC-ALC-UELC deliberations "on an exploratory basis" until the negative results of its first referendum in the fall of 1955 led to the withdrawal which has now been reaffirmed by defeat of the second referendum.



—RNS Photo

MAKE-UP ARTIST—Robert Brubaker who plays "Elijah" gets a beard clip from Robert Littlefield, on the Hollywood set where Concordia Lutheran Films are producing 14 colored Old Testament films.

Children "Backsliding"

Some Soviet children are "falling back into the clutches of religious bodies," speakers at a congress of the Komsomol, Communist youth organization in London complained.

The Moscow Radio, reporting on the congress, said many speakers criticized Komsomol organizations and Pioneer groups for children on the grounds that they were not paying enough attention to the ideological training of youth.

The speakers charged that too much tolerance had been shown by the Komsomol towards children and youth who absent themselves from Marxist lectures, the radio report said.

RUGGED EXTERIOR CROSS —A 28-foot wooden cross has been installed outside the chancel window of the new interdenominational DeWitt Memorial Church in New York City. The $400,000 building is being erected by the New York City Mission Society at the edge of a new public housing project.

—RNS Photo

Laity Unemployed

Dr. Truman B. Douglass of New York told lay leaders in Chicago that the "only serious unemployment problem in Protestantism today is the unemployed state of its laymen."

The executive vice-president of the Board of Home Missions, Congregational Christian Churches, said "the greatest undeveloped resource of Protestant churches is the unused power of the laity."

He addressed a joint meeting of directors of the Congregational Laymen's Fellowship and the Churchmen's Brotherhood of the Evangelical and Reformed Church. The two denominations merged last June to form the United Church of Christ but their agencies are in process of becoming integrated.

Dr. Douglass said the recruiting, training and effective use of responsible Christian laymen is a far more urgent task today than the recruiting and training of ministers.

"The unrealized power of Protestantism," he said, "is the power of the vast millions of church members." This power, he added, could be harnessed to release a tremendous spiritual force capable of producing the most far-reaching revolution in the history of the Christian movement.

The Congregational leader said, "it must be maddening to able laymen" when ministers give facile answers to difficult and intractable issues faced by the laity. He said too often these ministers seem to imply that the complicated problems "can be solved by more prayer, more reading of the Bible, or by a general revival of religion."

Although these activities are beneficial, he said, they are no substitute for the precise knowledge and technical proficiency required for effective work in business, professions, and politics. These are the areas, he warned, where Christianity must be applied to be effective in the world today.

Lutherans Help Brazil

A grant of $100,000 to the Lutheran Church of Brazil has been approved by the executive committee of the National Lutheran Council.

The money, to come from Lutheran World Action funds, will be used to establish a revolving fund to strengthen and expand the Church's work. The three-year grant is contingent upon the Brazilian Church raising 20 per cent of the amount as its contribution to the fund.

The Brazilian Church is the largest Lutheran Church in the Southern Hemisphere, with more than 500,000 members in 904 congregations.

Bible on Stamp

The Post Office will issue a thre cent stamp honoring religious liber which has the Bible as its central d sign.

The stamp will commemorate th 300th anniversary of the Flushing R monstrance. This was a protest by ci zens of Flushing, N. Y., against a edict by Dutch Governor Peter Stu vesant banning Quakers. It is believe to be the earliest declaration of religio liberty by ordinary citizens in Ame can history.

Postmaster General Arthur E. Sum merfield said the Bible in the stam design "bespeaks the everlasting truth Next to the Bible is a Pilgrim-style h which he said is "symbolic of the pe ple and the times." An inkwell an quill pen beside the Bible symboli "men's determination to speak th truth through the written word."

The stamp will be placed on sale f the first time at Flushing on Dec. in connection with an observance the tercentenary there. The observan will center around Bowne House, re dence of John Bowne who staunch defended the rights of Quakers.

This is the second time the Bible h been pictured on a U.S. postage stam The first was the 1956 Labor D commemorative issue.

New Clothes For Iron Curtain Delegates

Quietly, without fanfare or publici a small group of Lutheran pastors a laymen have been collecting funds purchase suits of clothing for Iron Cu tain delegates to the Third Assembl of the Lutheran World Federation he last August at Minneapolis.

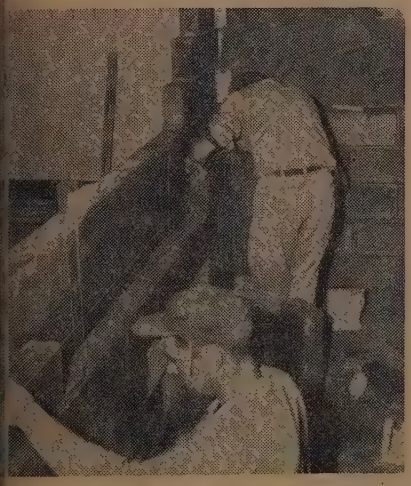
In the three months since then, th have raised more than $1,000 to bi suits for the four delegates from I land, the five from Hungary, a eleven from East Germany.

The project got under way at t Assembly when a U.S. delegate beca concerned about the worn clothing many of the Iron Curtain visitors. I talked with two other U.S. delega and the three agreed to put up enou money to provide suits for those greatest need.

ore "Honor Rolls"

With the addition of the following congregations, a total of 241 ELC urches are now on our "honor roll" ; with every family in the congre- ion receiving the LUTHERAN HERALD.

Wilmot, Wilmot, S. Dak.—the Rev. K. Baalson
New Hope, Hayti, S. Dak.—the Rev. Richard Borrud
Lucky Mound, Parshall, N. Dak.—the Rev. R. L. Cordes
Calvary, Kalispell, Mont.—the Rev. W. LeRoy Elster
Silvesta, Fairdale, N. Dak.—the Rev. Stephen Engelstad
Our Saviors', Long Valley, S. Dak.—the Rev. R. L. Henriksen
Highland, Decorah, Ia.—the Rev. Wm. Hexom
Baldwin, Baldwin, Wis.—the Rev. O. A. Hofstad (temp.)
Salem, Hitterdal, Minn.—the Rev. Carl Holm
Grace, Salem, Ore.—the Rev. Lowell Holte
Union Prairie, Lanesboro, Minn.—the Rev. Arthur Jothen
Calvary, Allendale, N. J.—the Rev. Luther Keay
North Buffalo, Moorhead, Minn.—the Rev. L. M. Larsen
Trinity, Torquay, Sask.—Mr. Peter Mathiasen (temp.)
Mt. Olivet, N. Vancouver, B. C.—the Rev. L. T. Nilson
Our Savior's, Barrett, Minn.—the Rev. Ivar Sandberg
Our Savior's, Sacred Heart, Minn.—the Rev. A. R. Sellevold
Vang, Manfred, N. Dak.—the Rev. A. B. Solberg
First, Savage, Mont.—the Rev. H. A. Strand
Fillmore, Fillmore, N. Dak.—the Rev. Carrol Tollefson
Rose Valley, Des Lacs, N. Dak.—the Rev. Alfred Wiger



W ELC STUDIO—Stonemasons are shown mpleting construction of sound-insulated lls for the new recording and filming dio of the ELC's public relations office the Luther Seminary campus in St. Paul. insulation treatment consists of double ncrete-block walls with an air space be- en and spun-glass facing. The new studios be open for inspection during pastors vocation week, Jan. 7-10.

Skinsnes on NBC TV

Dr. Olaf Skinsnes, ELC medical missionary, and his work with a leprosarium in Hong Kong will be featured over NBC television in January.

The hour-long program, titled "MD International," is one of an NBC series called, "March of Medicine." Time scheduled for the telecast is 10 to 11 p.m., Thursday, January 23, Eastern Standard Time. Local program announcements should be consulted, however, to obtain the exact time in each area of the country.

California Home Dedicated

"Carlsbad-by-the-Sea," Lutheran retirement home north of San Diego, was dedicated on December 1. The home is a former resort hotel on the Pacific beach. The project, originated by the National Lutheran Council Pastors' Association of San Diego, has the support of four Lutheran synods having congregations in the area. ELC members of its board are Dr. N. M. Ylvisaker, the Rev. L. K. Johnson, Mrs. Otto Hepner, and Mr. Leonard Dyste.

Record First Run

"Uniting Word for 1958," a youth devotional booklet has set a new record printing run for Lutheran youth literature. Nearly a quarter-million copies of next year's booklet have been ordered by the six Lutheran synods using it.

Pioneered by the Augustana Synod, the booklet last year was also used by the ELC and Lutheran Free Church. For next year Suomi Synod, UELC and Missouri Synod youth have also joined the ranks of readers.

Churches

Brooklyn, N. Y.—Zion Church, the Rev. James Hofrenning, pastor, broke ground on Dec. 8 for its new $195,000 youth and educational building. The building is expected to be completed in time for the congregation's 50th anniversary in October, 1958.

Powell, Wyo.—Hope Church, the Rev. Maurice A. Schmidt, pastor, dedicated its new parsonage recently. The parish was organized in 1951.

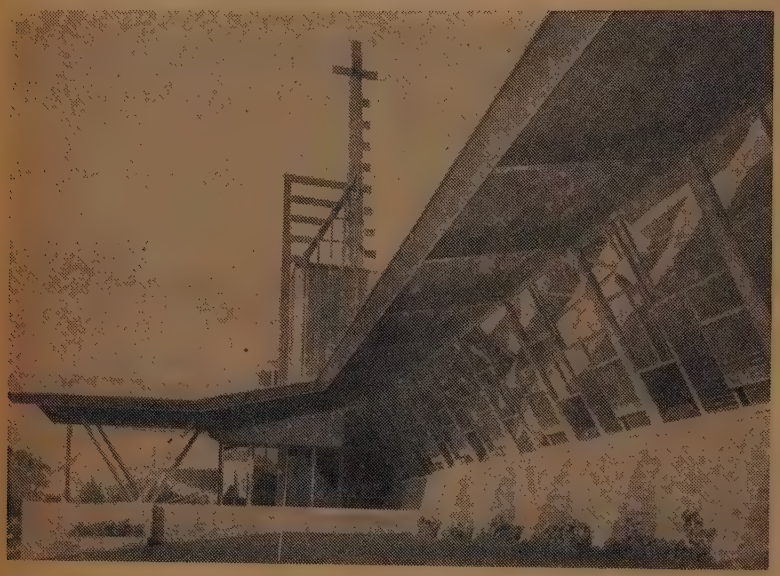
Fridley, Minn.—St. Philips Lutheran Church is the name of the new mission congregation being formed in this suburb of Minneapolis. The Rev. M. A. Egge is the pastor.

NEW SEMINARY "CHAPEL"—Chapel services of Luther Seminary St. Paul, are now being held in this remodeled room of the Breck School property occupied this year. The student body had outgrown its former chapel and for several years has held services in St. Anthony Park Church across the street.

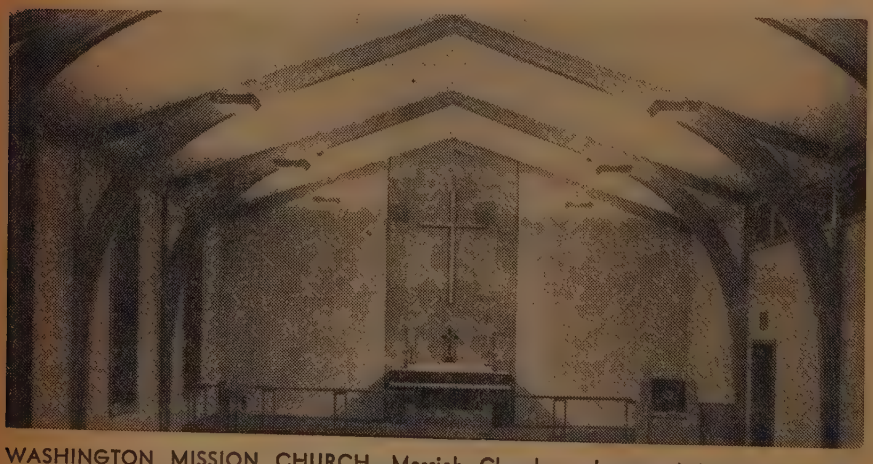
Fort St. John, B. C.—Peace Church, formerly part of the Dawson Creek parish, is now served by its own pastor, the Rev. Harold Engen. A new church, built this fall, was expected to be ready for occupancy at Christmas time.

Ventura, Calif.—Trinity Church has recently purchased two acres of land on the east end of the city on which they will relocate their church next year. The new site adjoins Ventura College. The present church was built in 1947. The Rev. Owen Doely is pastor.

Colorado Springs, Colo.—The newly organized Mt. Calvary Church in this city recently dedicated its first unit and parsonage. Dr. L. A. Pierson, president of the South Dakota district, officiated. The Rev. Armand Asper is pastor. First services were held by Mt. Calvary in March of this year. Baptized membership is 115.



MODERN SECOND UNIT—A rugged cross rising 72 feet is the focal point of the new Our Savior's Church, Moorhead, Minn. The exterior of the structure dedicated recently combines brick, wood, and glass in modern design. Seating capacity of the nave and balcony is 600. New construction includes a basement fellowship hall. The original church, built in 1948, has been converted into a parish education unit and chapel. The Rev. Lars Larson, pastor of Our Savior's, was the organizer of the congregation in 1947, when 237 members of Trinity Church, Moorhead, were transferred to this new mission. There are more than 2,000 members of Our Savior's today. Gerald Buetow of St. Paul, Minn. is architect of the new church.



WASHINGTON MISSION CHURCH—Messiah Church, a home mission congregation in the Hazel Dell area of Vancouver, Wash., dedicated its first unit on November 10. Shown is the chancel of the worship area of this $45,000 structure. Dr. H. L. Foss, president of the Pacific district, conducted the dedication rites. More than 200 persons have joined this mission church, of which the Rev. Olaf A. Langehough is the pastor. Work was begun in the field in October, 1956.

People

Mr. Clarence Gertsen, an ELC mem ber, has been appointed director of th New York City Mission Society's Cam Sharparoon in Duchess County, N. Y

Dr. Howard Hong, professor of ph losophy at St. Olaf College, will agai direct the Christian Service Institut a summer school of theology for la men, in 1958.

The Rev. James Hanson, has r signed from his Hardin, Mont. paris to accept the call to serve Zion Churc Glendive, Mont.

The Rev. H. B. Raun has retire from his parish in Madison, Minn. an will move to Alexandria, Minn., i January. He has been in the paris ministry since 1923 and plans to c visitation and interim work in the fu ture.

The Rev. H. C. Satre has resigne from Dunbar Church, Vancouver, B C. to accept a call to Faith Churc Calgary, Alta., effective in February.

The Rev. Rolf G. Hanson, has r signed from his pastorate at Fir Church, Havre, Mont., to accept a ca from Trinity Church, Spring Grov Minn.

The Rev. Carl Johnson of Dawso Creek, B. C., is now teaching at th Canadian Lutheran Bible Institute i Camrose, Alta.

The Rev. Paul Hansen, formerly i the chaplaincy, is now serving Calvar Church, Lemmon, S. Dak.

The Rev. Alfred Tysseland of Met skow, Alta., has accepted a call to th Bawlf parish in Alberta.

The Rev. Jacob Askeland has re signed as pastor of the Peever, S. Dak parish to become pastor of the paris at Wessington Springs, S. Dak., effec tive April 1.

Miss Carlette Pedersen of New Ulm Minn. was recently installed as paris worker at Trinity Church, Ventura Calif., the Rev. Owen E. Doely, pasto

The Rev. and Mrs. A. J. Thorso were recently honored by their thre congregations near Kenyon, Minn. o the occasion of their twenty-fifth wed ding anniversary.

The Budget — and Your Taxes

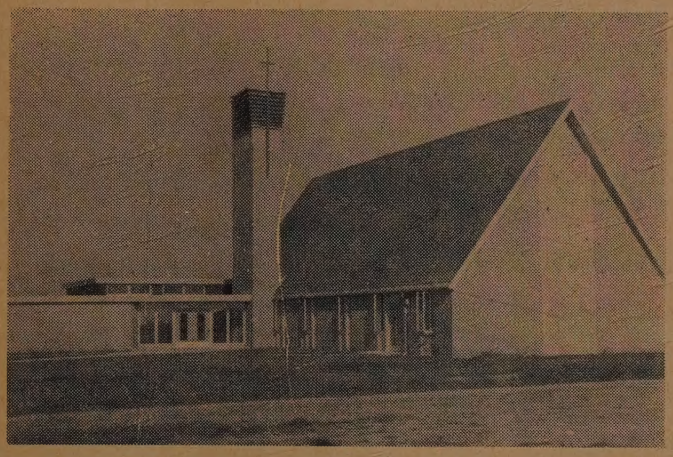
ıe Budget of the ELC for 1957 can be taken into account by members of the ELC as ıey plan for tax deductions on 1957 income. No doubt many checks will be made out, ıd many more could be made out, in large amounts to take advantage of the generous ɜsire of the U. S. Government to have its citizens give money for the support of their hurches and other worthy causes. Such contributions must be made before December 31, course, if 1957 benefit is to be gained.

Raymond M. Olson
Director of Stewardship

Report on ELC Budget Income

November 30, 1957

ISTRICT	OBJECTIVE	RAISED	1957 %	1956 %
ɜstern	1,455,698.50	927,995.30	63.7	70.5
orthern Minnesota	622,721.00	424,149.07	68.1	71.9
ɔuthern Minnesota	1,252,157.50	830,692.80	66.3	71.0
ɔuth Central	583,602.00	330,065.75	56.6	67.3
ɔuth Dakota	566,049.00	341,684.40	60.4	69.9
orth Dakota	664,843.00	426,718.36	64.2	68.7
ocky Mountain	256,918.00	166,376.49	64.8	76.9
acific	292,340.00	198,943.43	68.1	82.7
alifornia	223,334.00	162,625.47	72.8	110.9
anada	108,211.00	74,545.54	68.9	72.5
o District	.....	322.21	.....	.....
ıtheran Students	.....	357.50	.....	.....
	6,025,874.00	3,884,476.32	63.1	71.9



VO NEW CHURCHES—Two congregations in one parish, Our Saviour's and Zion in Lake ystal, Minn., both have new churches. Building operations were begun on the same day both places and first services in the new sanctuaries were held one week apart. Zion of contemporary design with a flat roof and much exterior glass. Our Saviour's is built more Gothic lines. The original Our Saviour's Church was destroyed by fire in 1955. e new building cost $125,000 and was dedicated recently. Zion, built at the cost of 35,000, will be dedicated early in 1958. The Rev. S. O. Sorlien is pastor of the parish.

Each Sunday
Listen to
"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church. Heard Sundays at 4:30 p.m. on KSOO and KWLC; 5:30 p.m. on KAIM; 6:30 p.m. on WJMC; 7:30 p.m. on WLS; 9:00 p.m. on KFBK; 9:30 p.m. on WNAX; 9:45 p.m. on KSPR; 10:30 p.m. on WCCO; and short-wave over HCJB (Meter Bands 16-19-25-31-49). Clip this now as a listening reminder!

Changes of Address for ELC Pastors

T. F. Braaten, 712 Summit Ave., Northfield, Minn. 11-30-57

Luther C. Bergeland, Volga, S. Dak., 11-30-57

James T. Ericksen, 127 Fairhaven, Burlington, Wash., 12-25-57

Paul R. Hansen, Lemmon, S. Dak., 11-10-57

Carl E. Johnson, Box 1585, Camrose, Alta., Can., 12-23-57

Jack L. Olson, 2310 Thorntree Lane, Palatine, Ill., 12-1-57

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Address_____
City_____ State_____

R. A. Ofstedal, 1215 Thomas St., Seattle, 9, Wash., 12-1-57

Helmut E. Pür, Howard Lake, Minn., 10-16-57

J. S. Stolee, 211 Carnarvon St., New Westminster, B. C., Can., 12-31-57

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Businesses

Furniture store in N Ia. Owner is going into missionary work. Easy terms. Good business. 543-1C

Income property in NC Ia. Bldgs., houses, apartments. Growing community. Excellent investment. 543-2C

Apartment house, 8 apartments, all modern; good location in town of 8000 pop. in N Minn. Good return on investment. Reasonably priced. 543-3C

Retail drug store for sale in S Minn. Lutheran community. Good prescription business —good volume—wonderful territory. 543-4C

FOR RENT

Homes

Sublet 6 room bungalow from Feb. 1958 to Jan. 1959. Owner a teacher studying out of town for a year. Nice neighborhood, close to Lutheran churches, schools and universities. In Chicago. Reliable people desired. 543-5B

WANTED TO RENT

2 bedroom home or lower duplex in vicinity of St. Louis Park, Edina or Southdale, Minn. beginning January. Prefer location near schools and ELC church. 543-6B

POSITIONS WANTED

Middle aged woman desires housekeeping job for adult. Prefers no children. 543-7D

Middle aged man desires job as custodian of an ELC church in S Minn.; in and around Havre, Mont. or Minot, N. Dak. Would enjoy taking part in Sunday school work also. 543-8E

HELP WANTED

Parish worker needed in large Duluth, Minn. congregation. Salary determined by experience. No office work required. 543-9F

A doctor in E Neb. town. Near metropolitan area. ALC church in town. 543-10G

Needed medical and X-ray technicians in modern, new 93 bed hospital in N Minn. Good salaries, good personnel policies. Hospital located in medical center of area. 543-11G

Cottage supervisor for teenage boys, age 13-16. H. S. graduate. Christian faith and habits. Age 25-50. Understanding, loving, able to control. Live in. Good salary, social security, regular days off and annual vacation. 100 mi. west of Chicago. 543-12G

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MUSIC IN THE RELIGIOUS GROWTH OF CHILDREN, Shields

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THE LUTHERAN LITURGY, Reed

An authentic interpretation of the Lutheran Liturgy against the background of its history and doctrinal significance. Includes an introduction to the entire field of liturgical worship and a detailed commentary on every part of the service. $7.50

STUDIES IN THE LITURGY, Webber

Explanations of the background and meaning of the parts of the service of the Western Church, including interesting comparisons of the Lutheran service with the Anglican and the Roman Catholic service. $5.50

LITURGICAL MUSIC

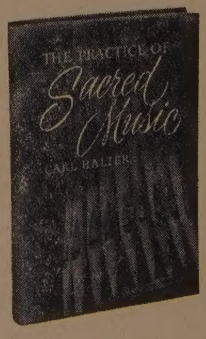
An 80-page booklet containing the service from the forthcoming Service Book and Hymnal prepared by the eight churches of the National Lutheran Council. First Setting of the Service; Second Setting of the Service; The Proper Prefaces; Matins; Vespers. 1-9 copies, 35c ea.; 10-49 copies, 32c ea.; 50 or more, 30c ea.

O SING UNTO THE LORD, Horn

An interesting and practical discussion of the meaning and proper use of music in the Lutheran Church, including hymns, liturgy, choral and organ music; in non-technical terms. 90c

THE PRACTICE OF SACRED MUSIC, Halter

The author discusses the principles of a significant musical life of the Church and how such principles may be put into practice. $2.50



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ELIJAH, Mendelssohn

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MESSIAH, Handel

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21 solos including Agnus Dei — My Heart Ever Faithful —The Heavens Are Telling — Largo —Ave Verum. Grade 3. $1.00

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Fifteen choral preludes by A. W. Leupold with four-part chorales of J. S. Bach. These are chorales that will be included in the new Service Book and Hymnal. Excellent training material for the student, ideal music for the church service. Pipe and Hammond registrations. Medium grade.

Includes Jesus, Priceless Treasure — How Brightly Beams the Morning Star —Wake, Awake — Dear Christians, One and All Rejoice — If Thou But Suffer God to Guide Thee. $2.00

Augsburg Publishing House

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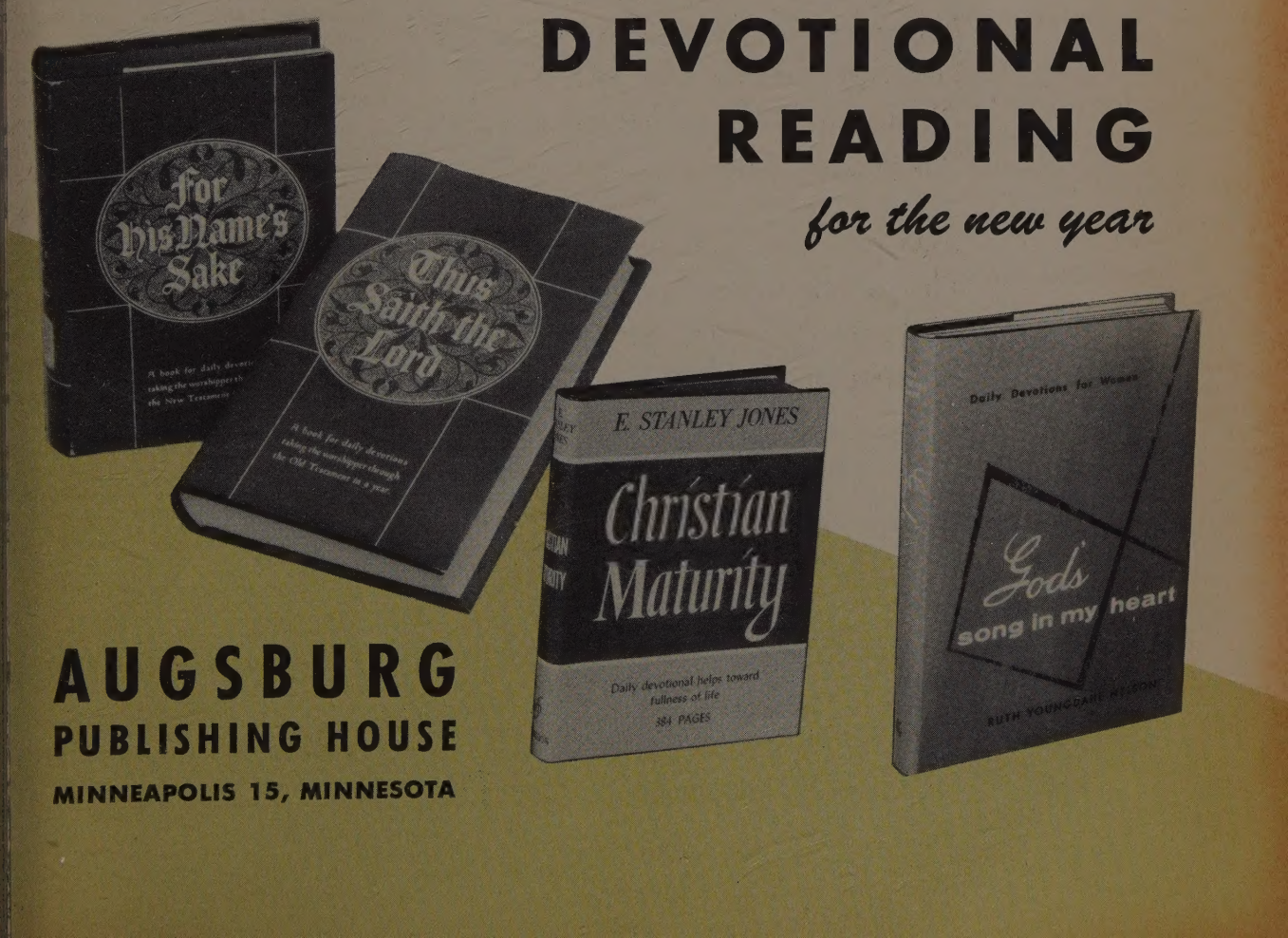

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THE CHRISTMAS SILENCE

Hushed are the pigeons cooing low
On dusty rafters of the loft
And mild-eyed oxen, breathing soft
Sleep on the fragrant hay below.

Dim shadows in the corner hide
The glimmering lantern's rays are shed
Where one young lamb just lifts his head
Then huddles 'gainst his mother's side.

Strange silence tingles in the air
Through the half-open door a bar
Of light from one low-hanging star
Touches a Baby's radiant hair.

No sound: the mother, kneeling, lays
Her cheek against the little face
Oh human love! oh heavenly grace!
'Tis yet in silence that she prays!

Ages of silence end tonight
Then to the long-expectant earth
Glad angels come to greet His birth
In burst of music, love, and light!

Margaret Deland
From *Christmas*, 1941